UNITY

Freedom, Fellowship and Character in Religion.

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Editorial.

"And I, for one, would much rather,
Could I merit so sweet a thing,
Be the poet of little children
Than the laureate of a king."
—LUCY LARCOM.

"Nothing is more certain than that God and the world cannot be better served than by each specific self pushing forward to its own perfection, sacrificing the superfluous or hindering elements in its structure, regardless of side issues and collateral considerations."
—JOHN ADDINGTON SYMONDS.

LUCY LARCOM, the "laureate of little children," and the author of "Hannah Binding Shoes," has passed beyond; humble, devout, diligent. In the classification of the critics she stands among the *minor* poets, but in the love of human hearts and in the calendar of helping saints her name is safely engraved high up in the list of *major* poets.

JOHN ADDINGTON SYMONDS, the master of the renaissance in literature, the author of so many delightful books, the last of which perhaps is the magnificent "Life of Michel Angelo," in two volumes, from which the sentence quoted above is taken, is dead. To know his work on Italian art and history is not only to know some of the finest delights of literature, but to master them is a liberal education in itself. Many names more widely known in literature will be less sincerely regretted when missed than this name. In him we gladly acknowledge a friend and helper in that intellectual life which is also the life of the spirit.

ON Friday, April 21, Dr. Martineau completed his eighty-eighth year. Such years, and so filled with service to the highest human interests, make the psalmist's plaint halt upon the lips. The "threescore-years-and-ten" marked no waning either of Dr. Martineau's distinguished abilities or of his consecration of them to the cause of spiritual religion; and not the least service of this noble life is in haloing oft-dreaded old age with such beauty, serenity and strength.

OWING to the recent absence of the Senior Editor our plans for putting UNITY into new dress in this issue have halted and we must ask our readers to welcome us once more, at least, in the old dress, and we trust that many of them like ourselves will miss for a time the old garb when it is gone, shabby and threadbare though it may be. Even the World's Fair was not quite ready by May the 1st, perhaps UNITY will receive a new impulse from President Cleveland's touching of the magic button.

THE COLUMBIAN EXPOSITION is open! Spite of weather and the many inevitable complications and difficulties the opening was impressive and the initial days are promising. After making allowances for all derogatory criticism, after believing everything bad, if you will, that is said or written about the World's Fair, it is still well to remember that superlatives are in order. It is the opportunity of a lifetime. It is worth your while to save, sacrifice, and to be inconvenienced in order to get some impression of this incomparable exhibit. One day, if no more is available, will leave a life-lasting impression. It will permanently enlarge the boundaries of that which thinks and feels,—the soul. Get all you can of it.

WE commend to the attention of our readers the approaching Western Unitarian anniversaries to be held in Unity Church, Chicago, May 16th–18th, the program of which is being duly advertised. It will be an important session and our churches should see to it that they are represented by full, intelligent and representative delegates. The principle of open fellowship, established at Cincinnati in 1886, is not on trial or endangered. The religion of character, the undogmatic church is secure. The future belongs to it. Everything is bearing in that direction. But the right of the Western Conference to a place in the vanguard of this advance, its right to a part in this kingdom of the future, may be endangered. It remains to be seen whether the W. U. C. is to hold the position it has proudly held, as a leader in this direction for so long a while, or whether it is to become a "Lost Leader," "breaking from the van and sinking to the rear." Its action, at the coming meeting will be waited for with loving anxiety by many of those who have loved it, labored, and sacrificed for it because it dared to fly the undoubted banner, unqualified and unsupplemented, of the open fellowship,—the search for truth, righteousness and love. It remains to be seen whether such must sing of the Western Conference sadly and regretfully:

"We shall march prospering,—not through its presence,
Songs may inspirit us,—not from its lyre;
Deeds will be done,—while it boasts its quiescence,
Still bidding crouch whom the rest bade aspire;
Blot out its name, then, record one lost soul more,
One task more declined, one more footpath untrod,
One more devil's-triumph and sorrow for angels,
One wrong more to man, one more insult to God!"

We trust that no such calamity is in store for the heretofore brave Western Conference. We hope that it will declare that the clearest language is none too clear for it to use in stating its openness to all truth and its fellowship with all striving souls whether Christian or pagan, atheist, agnostic, or infidel. Such will be the question asked of the Conference. Let it be prepared to answer in no equivocal terms.

THE program for the International Congress of Unitarians to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, September 16–23, has been completed by the local committee for several weeks; and the correspondence with those invited to take part is being pushed as rapidly as possible. But this is no small task. Some fifty-five different names will appear on this tentative program; many of those invited are on the other side of the Atlantic. Nine Englishmen have been invited; six or seven from the continent and beyond. An English committee appointed by the B. & F. U. A. are actively engaged in furthering the interests of the Congress within their territory. As soon as they are heard from the program will be put to print. We are glad to assure our readers that we know of no denominational Congress except the Catholics whose program is as far advanced as that of the Unitarians. There will be four months' time to advertise the details. Meanwhile take UNITY'S word for it. This spoke in the great wheel of the Parliament of Religion will deserve your attention. Begin to save your money so that you may come.

IT is with great pride that we record the fact that the Unity Building, in charge of a committee of the Tower Hill Pleasure Company, was on time, notwithstanding the tremendous strain which the exceptional "spell of weather" put upon all preparations outside as well as inside the gates. When draymen, contractors and all kinds of hired help were failing, the persistent committee of women accomplished the feat, because they did it themselves. On Sunday evening, April the 30th, they were able to receive three guests twenty-four hours ahead of time. On May the 1st the Senior Editor of UNITY lunched with the committee in the building. That night thirty or forty guests were accommodated, and before the end of the week the building will probably be full; but the committee hopes to be able to take care of the overflow in the twin building, the Seville. We are more confident than ever in assuring our readers that they will be fortunate if they can secure quarters in this quiet nook at the threshold of the Fair and yet out of much of the hubbub and noise, and relieved from the one unmitigated weariness, street transportation. Three cheers for the three women who conceived it and did it!

"Why I Am a Liberal."

"Why?" Because all I haply can and do,
All that I am now, all I hope to be,—
Whence comes it save from fortune setting free
Body and soul the purpose to pursue,
God traced for both? If fetters, not a few,
Of prejudice, convention, fall from me,
These shall I bid men—each in his degree
Also God-guided—bear, and gayly, too?

But little do or can the best of us:
That little is achieved through Liberty.
Who, then, dares hold, emancipated thus,
His fellow shall continue bound? Not I,
Who, live, love, labor freely, nor discuss
A brother's right to freedom. That is "Why."

In 1885 some fifty of the leading progressive thinkers and writers of England were asked to answer briefly the suggestion, "Why am I a Liberal?" Those answers were edited by Andrew Reid and published in a volume which was widely circulated by the Liberal political party of England as a campaign document. Robert Browning's answer, found in this volume, we print above and offer it as a ringing vindication of the word "Liberal." This word is still one of the most vital, virile and inspiring words in the vocabulary of the thoughtful and the growing. Some of those who are deeply interested in freedom and progress have tried to avoid the use of the word as a designation of the rational religion they profess. They have been inclined to retire the word to that garret which contains what Theodore Parker called "damaged phraseology." Like all great words it has often been unworthily worn; many narrow minds and inferior spirits have paraded themselves under this conspicuous banner-word. Like its great parent word liberty, "many crimes have been committed in its name." But no false pretensions or sham parade can de-vitalize a word so noble in its derivations, so precious in its associations, so glorified in its advocates, so inspiring in its suggestions and so prophetic in the unfulfilled possibilities it suggests.

There is a noticeable weakening of this dread of contamination from unworthy representatives of the word, and a growing recognition of its value and high meaning among the truly Liberal elements in the religious life of to-day. The Unitarian, the Universalist, the Ethical Culturist, the Reformed Jew and the Independent, each in his gropings for a still more excellent word than that he wears to represent a thing yet broader, freer than their own traditions is unconsciously wooed by this word Liberal.

The Orthodox, when he would differentiate that group of churches and influences which cannot be included in his *Alliances* and *Unions*, is compelled to characterize them as "Liberal." When the Rev. Grindall Reynolds, Secretary of the American Unitarian Association, preaching in Mr. Savage's pulpit a few months ago, wished to speak of the hopes of the church he represents and his own higher dreams, which sermon was recently published in Mr. Savage's series, he spoke of the "Conditions and Opportunities of the *Liberal* Church"; not of the *Unitarian* church. Everywhere there are signs of this enlargement. There is now going on a new christening of the word Liberal to high religious uses. And the word deserves all this and more. Studied in the light of the Century dictionary, who would not like to be a Liberal? and who would not aspire to become a prophet of Liberal religion. Among the first definitions there given are the following: "Befitting a freeman. Free from narrow limitations. Of wide or ample range. Not narrowly limited, expanded, comprehensive. Free in views. Expansive in purpose, not narrow, bigoted or intolerant."

Mr. Martin and his associates at Tacoma have chosen the word "Free" rather than the word "Liberal" to characterize their new departure, and he argues against the word "Liberal" the objections mentioned above, viz., "damaged associations." But one is a synonym of the other so far as words springing from different races can be such. The Saxon "free" gains something in terseness, the other gains much in wealth of connotation and association through its Latin derivations. "Liberty" has a bugle-note quality which "Freedom" with all its sacredness may not carry to many ears. But both these words miss the mark when they are put into rival positions. Liberal*ism* does not escape the hiss of the serpent any more than all the other "*isms*." The Liberal church will be the Free church known not of one but of many names. It will glory not in one but in many origins. Any church that "befits a freeman, that knows no limitations, that is comprehensive, expansive and progressive," will be a Liberal church and a Free church as well.

So if we may convert the master's verse into weaker prose we would be Liberals in religion as in politics; because all we are or hope to be has come to us through the freedom of body and mind to pursue our destiny God-traced; because we who have escaped not a few of the fetters of prejudice and conventions, dare not ask others to bear bonds we have refused. We believe in Liberal Religion and the possibilities of the Liberal Church because the highest human achievements have come through liberty. We will cherish the name because of the sacredness of the emancipation it represents; and we will work for the ennobling of this divinest of impulses and rest not while the finger of scorn or the look of distrust is turned towards any brother who lives, loves, and labors, though missing our thought and refusing our creed-words; never forgetting that our wing-words become fetter-words whenever *imposed* upon another. There are gospel forces still in the word "Liberal," and we may search long through the dictionary before we find, all things considered, a worthier adjective to describe the religion that souls need, and the church the world waits for.

LONG periods of time are required to establish on sure foundations any vital truth, but far longer periods are required to dispose of dead superstitions.

A. U. A. Extravagance.

The *Christian Register* for April 20th undertakes, once more, to set UNITY aright concerning some things set forth in our editorial of April 6th, anent the causes which led the American Unitarian Association's withdrawing its confidence and co-operation from the Western Unitarian Conference and the activities connected therewith including the Western Unitarian headquarters at 175 Dearborn street, Chicago. We and our Western readers are situated so that we may know some things concerning this matter of ourselves, and are acquainted with certain facts about which we do not need to go to Boston to secure information. Perhaps the word "scare" was ill-advised. If the action was taken "very soberly and in no heat of passion or fear whatever," so much the greater responsibility, so much sadder the mistake, so much the greater difficulty of rectifying it. The tone of the *Register* in this editorial is very different from that which it sounded in 1886, and the cause here urged for the withdrawal of co-operation seems to us to be very different from that advanced by the officials at that time. Our contemporary now claims that the Association was the one which stood for the open position and thus rendered itself liable to the charge of "vagueness and uncertainty of belief." Then, it was claimed that when the Western Conference refused to declare itself as *committed* to some fundamental theological idea that it had carried itself "beyond the pale of possible missionary co-operation." A committee of the Association came all the way to Chicago to ask the board of Directors of the W. U. C. if, in their missionary activities, they would promise to work for "pure Christianity," for "theism" or some doctrinal equivalent. If so, co-operation might be restored.

But the point of our editorial in question was not historical. Waiving all past disputes, no matter how things used to be, we tried to urge that for the present and the future there was no honest justification in using the missionary contributions of our churches for the costly "superintendence" now indulged in in the Western field at least. For now, money is freely voted to the support of societies and men who are working avowedly and openly on the position which once the secretary of the Association said would render the directors worthy of state's prison punishment in the granting. We think this is right. It shows growth and what we believe to be an honest change of opinion, a reconsideration.

Here in Chicago the four Unitarian churches have just combined in raising a special fund of several hundred dollars for the beautifying and the more suitable furnishing of the headquarters at 175 Dearborn street, that it may be a more fitting reception-room for the Unitarians of the world and their natural associates when they visit us this year. The portraits of Drs. Gannett, Clarke, Hale and others are being contributed by Boston friends to decorate the walls of this headquarters. While this is going on through the joint efforts of all the Chicago societies, the very same issue of the *Christian Register* that takes us to task for calling economy, reports in the proceedings of the A. U. A. that, at the April meeting, "five hundred dollars was appropriated to pay in part for our office expenses at Chicago"—an office, the existence and location of which is unknown to most of the Unitarians in Chicago of all shades of belief, and, to most of the Unitarians in the West except those who have occasion to beg money from the East. Its location happens to be far out of the way from all centers of travel and trade. Now we repeat that this is an expenditure unjustified by the service rendered; one which does not warrant any board of directors doing the questionable thing of (if the *Register article* is to be trusted) drawing "freely upon its invested funds."

We called for an examination of the situation as it is now, not of what it was six years ago. Let the sentiment East and West concerning this matter be brought up to date. UNITY has but voiced the feelings of a patient and enduring multitude East and West. The following extract from one of our most wise and successful workers in our Western field, one who has not for several years been identified with the Western Conference, UNITY, or whatever special work they may represent in this connection, voices the feeling, as we believe, of many of the A. U. A.'s best friends East or West, among which the writer of this letter certainly belongs:

"I lay down everthing to tell you how much I am pleased with your editorial in UNITY, April 6th, headed 'The Predicament of the American Unitarian Association.' This is a word which some one should have spoken long ago. You have spoken it so well, so wisely, and covered the ground so thoroughly that I am sure everybody must be convinced of the truth of your position. It is a true word, a common-sense word, the best missionary document I have seen in our denominational literature for the past ten years. . . . The idea is absurd to keep two high-priced superintendents in Chicago for our little work. Here, as you say, is the place to *curtail*. We want no mere figure-heads. This whole matter ought to be brought up at the May meetings and the truth should be known. Let us have the truth and common sense about our Western work. I for one thank you for this word. I hope it will be listened to."

Another correspondent whose memory reaches farther back, stirred by what was said in that editorial concerning the search for souls rather than churches, writes us as follows:

"Way back in '62 or '63 at Cincinnati the Western Conference was stirred with a missionary spirit and some of the older ones undertook to lecture the younger ministers on being more zealous for the upbuilding of churches and less audacious in the expression of every radical notion that popped into their heads. In other words they should put first, to re-phrase your saying, 'not souls but churches.' 'It is well enough to be the apostle of ideas,' some one said, 'but it is also necessary to have a house to live in.' One answered, 'We are going to be sowers of seed, be the harvest churches or what else. A real success in any town might possibly empty all the pews.' This was rankest heresy then and it seems to be heresy still. The tendency of much missionary work seems to be towards the motto 'Seek ye first the kingdom of money and its cautiousness and all things shall be added unto you.' This sort of thing becomes inevitable, I think, of the missionary work that starts out to keep a census of membership instead of proclaiming the word faithfully and letting the wind blow where it listeth."

So again we say, we need, in the West at least, a revival of the home missionary spirit, that which begins wherever there is a minister with a word to speak. We need to reclothe our state conferences making them living forces; we need to give new dignity to our greater centers, and anything that tries to work independent of, or against these natural instrumentalities is unwise, expensive, and sooner or later will prove inefficient.

Our neighbor thinks all this would sound "funny" were it not "for o tragic intensity." Many others hav tried to laugh the predicament away but the attempt is as ghastly as jokin at a funeral. It *is* tragic to find thos who fain would traffic in the hig names of Channing, Parker and Emer son, tithing "mint, anise and cum min," while neglecting the "weightie matters of law, judgment, mercy an faith." We are in earnest and hav been about this matter, and propose t be. We will continue to call to Uni tarian men and Unitarian organi zations to strive with us to live up t our pretension, to be the thing w claim. It is not a matter for humo but for thought and prayer. Le these things be considered. Let then be discussed at the May meetings an elsewhere. If the Western Conferenc has no place in the confidence an councils of the A. U. A. then so muc the worse for the A. U. A. in the lon run. If the Western Conference i not able to retain the high groun of prophecy represented by the positio of 1886, then so much the worse fo the Western Conference. The positio is still prophetic and inspiring, and with or without the Unitarian name organization and money, it is to grov and eventually triumph.

Men and Things.

I AM only one;
But still I am one.
I cannot do everything;
But still I can do something.
And because I cannot do everything,
I will not refuse to do the something tha I can do. —*E. E. Hale.*

EDISON prefers women machinists for th delicate details of his electrical inventions He says they have more fine sense abou machinery than most men. He employ two hundred women.

A CHILDREN'S hospital is being buil near Milan, Italy, by the Duchess Eugeni Litta Beloquine, who has sold her jewels laces, etc., for $600,000, to be used for thi purpose. When it is finished she will serv in the convalescent ward.

IT is stated that out of 50,000 school chil dren in England examined by doctors, mor than thirty per cent, were found sufferin from physical or mental defects, largel attributable, either directly or indirectly, t the drinking habits of their parents.

COLES COUNTY, ILL., lays claim to bein the home of two of the oldest people, hu band and wife, in the United States. The names are John and Matilda Ballinger, an their ages are 103 and 104 years, respec ively. They recently celebrated the sev enty-fifth anniversary of their weddin The couple enjoy good health and are ap parently good for many more years of lif Mr. Ballinger is mentally and physicall better than many men at the age of sixty.

THE Pullman porter who tries to earn hi salary by keeping the atmosphere of hi sleeping-car at fever heat and promptly sup pressing the granger who attempts to ope a window, often succeeds in organizing hotbed of pulmonary diseases. Every pa senger with a contagious catarrh adds hi quota of microbes to the infested atmo phere; the germs of lung complaints lur in carpets, cushions, and bed-clothes, an many a traveler may thus have inhaled d death in the very car carrying him to a san itarium of the far South.

WHERE AIGRETTES COME FROM.—Aigrettes set with diamonds are the fash ionable coiffure, and the women who affec them may be interested to know that th graceful, filmy feathers are taken from kind of heron called the egret at the breed ing season. They are attacked at the tim when the young birds are fully fledged, bu not able to fly, and the mother-bird in he solicitude is forgetful of her own dange When the slaughter is finished and the fe handfuls of coveted feathers are plucked o the poor birds are left in a heap on th ground in sight of their orphaned young. *Chicago Tribune.*

ALREADY the cars which have been e pecially contrived for the traffic between th World's Fair grounds and the center of th city are standing in the railway yard They are entered between the seats, whic run crosswise, each seat being thus acce sible from either side as on the English Continental railways. There are no doo but iron bars are thrown across the e trances by a single lever at the end of th car. By this contrivance the loaded ca can be almost instantaneously emptied up their arrival at Jackson park.

Contributed and Selected.

Grace Curtis.

wilderness of memories, lovely friend,
raws me to its green crypts, to find a rill
f song for thee, whereinto then do spill
ine eyes' own drops, under the shadows' bend.
here will I listen till a hymn I blend
Vith the dear pride thy lovers own, and fill
heir love with truthful music, sweeter still
as from thee in them the music end.
non I long to tell my lowly own,
Ly one own lowly place, which thou didst give
Vithin thy love, and fill with radiance white.
ut most I seek my verse with thee alone
till to be companied : O, thou dost live,
nd I sit yet within thine arc of light.

JAMES VILA BLAKE.

Observation and Its Moral Obligations.

EXTRACTS FROM A PAPER TOO LONG TO PRINT IN FULL.

Says Henry D. Thoreau, "Millions re awake enough for physical labor, ut only one in a million is awake nough for effective intellectual exerion; only one in a hundred millions o a poetic and divine life. To be wake is to be alive. I have never et met a man who was quite awake. How could I have looked him in the ace?"

This Thoreau, who was thought a queer fellow by his associates, observed s few men about him were capable of doing. His life was spent in closest observation and reflection, whether he was hoeing beans or reading Greek or pegging shoes in the Concord jail. He claimed to have found all natural phenomena in the vicinity of Concord and Walden Pond, even to the red Arctic snow. Wide awake was this man, perceiving the deeper truths under the mask of the superficial. These observations, afterward written down, present a philosophy of life as deep and clear and fathomless as his own Walden Pond, as pure and blue as the heavens reflected in its waters.

The sound strength of these men lay in their power of observation, that power which makes it possible for all men to become benefactors, creators, if you will. Theirs was not that indefatigable seeing of things which we often unthinkingly applaud. Not theirs the ability to tell at a glance the number of collars displayed in a show window or to describe the wearing apparel of a friend after a two-minute chat. What difference did it make to Emerson whether Thoreau wore blue jeans and planted potatoes bare-headed—or whether he did not? I doubt if it occurred to either. What he did know was that his friend's mind was a well, not a looking-glass; and they relished a dinner of potatoes together in Thoreau's cabin as never a brainless feast with society. Such is true observation, not mere eye-service but a moral quality capable of perceiving the inner spirit of all things.

Observation fails of its duty unless it grasps the spiritual as well as the material qualities of things observed. We live in an age which is proud of its stubborn insistence upon *facts;* we are mad in our effort to behold things in cold blood as they *are;* we are drunk with the passion for realism, and what wonder that we miss truth after all, and leave it for little children to discover for us. We grope amidst matter and think it the only real thing; we call our materialistic philosophies *realism* and believe we have found truth. Little children know better. O, that we could only keep with us the clear, unconscious vision of our childhood! Some men and women do; they are our poets, our artists, our singers. That divine faculty which sees things with the unconsciousness of little children is all that keeps the poetry in this world. Why call a spade a spade with such meaningless persistence. To the child it is the emblem of great truth, and as he digs away at his little sand heap — how industriously — there dawns upon him, unconsciously, a realization of his own place in the great economy of this human life, as a part, not a self-centered unit.

"What," ask F. Hopkinson Smith "what is the spade in the hand of Millet's potato digger?" and he answers, "nothing but a mass of shadow against a sunset sky. It may not be a spade at all, for all the assurance the artist gives us, but that does not matter." He is right. It does not matter, and strange indeed, that we never thought of it before. As we look upon that picture, we do not feel moved to remark upon the composition, the figure painting or the treatment of the landscape. We become silent, and borne on the waves of that silence, the music of the Angelus comes to us, floating up and across the radiance of the dying sun. By means of those emblems, which for want of fitter words we call a spade, or a bag of potatoes, we feel the utter weariness of these two peasants bound to the earth by the writ of a toilsome fate. We feel the cramping poverty and loneliness of these lives, and we remember how Millet in his little cottage at Barbison, his art despised, his children crying for bread, learned it all for himself by heart through bitter years. No one but he could have given us such a picture of heaviness and toil, so largely a reflection of his own life. Nor is that his only message. His is not a transcript of bags and potato, hillocks and lay figures. As he painted music in the notes of this Angelus, "tinging the sober twilight of the present with color of romance," so also he has painted for us the fragrance of these human souls, sweet and consecrated as the fragrance of crushed flowers. Why leave it to Millet and Corot and Breton to discover for us that peasant life was not all bestial and hopeless. We look upon a peasant a little askance perhaps, and think ourselves discoverers if it occurs to us that he would be suitably picturesque to serve as a studio model. They look at him observing with the purpose and discrimination that we should also possess, and they give us a new philosophy of life which brought potent results.

It is certainly true that the power of observation can be as systematically and practically trained as any other faculty and with the same assurance of success. It is not a mere seeing of things but an intellectual process, with moral obligations as well. It is not sufficient merely to collect facts, for of even greater importance is the faculty of knowing how and what to observe, in order that we may gather in the richness of the life close about us. We are too apt to think it necessary to go afar off for material with which to build. To Normandy must we go ere we can paint, to the cathedrals of Europe if we would find subjects worthy a poet's pen. As Elizabeth Barrett Browning has expressed it,—

——"What's within our ken
Owl-like we blink at, and direct our search
To furthest Ind in quest of novelties,
Whilst here at home, upon our very thresholds,
Ten thousand objects hurtle into view
Of interest wonderful."

Reason, reflect, analyze. These common things will not be over-estimated, for in each of us there is a sensitive monitor instructing us as to what is of good import and bidding us think on these things. Cultivate power of discrimination and let art be more than its object in this, that it reveal the soul too long undreamed of because hidden. Our own sense of the fitness of things will not permit us to become lost in a maze of trivial detail; will not leave us satisfied with photographic record of isolated fragments. With the larger powers of reason and analysis, we shall not look at life as through a camera, seeing things fragmentarily, but with a just perception of their relation to universal life. Greatness in any line of work really depends upon one's ability to grasp the relations of things, better their relationship. Herein does the painter rise above the photographer, the composer above the player, the author above the reporter.

Robert Browning says in his tribute to Andrea del Sarto:

"We are made so that we love
First, when we see them painted, things we have passed
Perhaps a hundred times nor cared to see,
And so they are better painted, better to us,
Which is the same thing; art was given for that."

What the artist perceives, he must write in another language, with brush, or pen or musical note. Not till then can the world comprehend it.

He must serve as translator, as interpreter, standing on the vantage-ground between the unthinking world and the secrets of nature, all through the deeper, reflective power of his observation.

GRACE GREEN BOHN.

The Bells of Ithaca.

The great contest between the home and the saloon was decided on Tuesday, March 7, by a victory for the home, and Ithaca city is happily numbered among the no-license places in New York state. The victory was not obtained without hard work. Both sides worked as they never worked before. The temperance people for three weeks labored and prayed. Men, women and children even, together worked that Ithaca's crowning disgrace might be removed. The mass-meeting on Sunday afternoon was packed until there was not even standing room. Tuesday was a day long to be remembered. Both saloon men and anti-saloon men were fully engaged. At many of the polling places voters gathered long before the time of opening.

At noon both sides were claiming a possible victory, but it must be confessed that the temperance people had almost lost hope. It had been announced that, if the victory came, the church-bells would ring. Said one man about three o'clock: "If the church-bells ring to-night, it will be the sweetest music that I ever heard." At five o'clock the polls closed with one of the largest votes ever cast in Ithaca. At six o'clock there were more anxious hearts than Ithaca had ever known before. "I never was so nervous and anxious in my life," said a lady as she stood by the window to catch, if possible, the first sound of the bell. Hundreds of mothers and children were anxiously waiting. The joyful sound came at last,—one bell sounded, then another and another, until most of the bells in the city were ringing out the joyful news. A lady stood in the doorway to listen; when the bell first struck, she exclaimed, "It is the bell, thank God!" Just then a lady next door, rushed out and with a clear voice that could be heard a block away, shouted "Hurrah!" One lady stood in her doorway violently ringing a tea-bell, and a servant-girl stood drumming on a pan. Children happily blew tin horns, and men shook hands with each other in a way they never did before. One of the touching stories of the moment of joy is of a little, almost barefoot boy, who said, as he heard the bells, "I guess that now papa will save money enough to get me some new shoes."—*From Ithaca paper.*

Correspondence.

Unitarianism and Ethics.

DEAR UNITY:—I have read with pleasure the excellent sermon by Rev. F. W. Sanders on "Unitarian Religion and the Unitarian Name," which appeared in UNITY of March 23. Some thoughts were provoked by its perusal that may be helpfully suggestive to readers of UNITY.

That the church of the future will float the Unitarian banner is doubtful. I think, however, with our brother Sanders, that at present "Unitarianism" is needed and that there are not sufficient reasons existing to justify us in hauling down our colors.

But I write, not to plead for the "Unitarian Name," but to call attention to the closing argument of the above mentioned discourse in which the writer touches upon the meaning of the word "Human" and the relation of ethics to religion. Although Emerson, Gannett and others have written and spoken clearly on this latter problem, there would seem to be need of more light upon it.

I believe in rescuing the words, "humanitarian" and "human" from the narrow sense in which they have been used—by those who are wont to consider man a separate and limited creature, by nature corrupt—and in applying to them the grand and boundless significance rightly given by the revelations of science.

The doctrine of unity—"the oneness of all that is"—is the key to all life-problems. This teaches that God is the Source and immanent Life of all; that man is a spiritual being possessing all the attributes of his Creator, or, in other words, an embodiment of "all there is." Must we not conclude, then, that our relations to one another include all relations, and that since God is *in man*, to fulfill our duties to man is also to discharge our obligations to God? And because of the vital and inseparable union of the finite soul with the Infinite, the possibilities of man's being must be as limitless as the One; hence the word "human" naturally should suggest the illimitable and inexhaustible.

Concerning ethics, instead of saying, "Ethics is a part of religion," would it not be more accurate to say, "Religion is a part of ethics?" For is it not the perception of our intimate and necessary relations to the divine laws which pervade the universe that awakens the most exalted and truly religious sentiments? Can there be any other basis for a rational religion than our *moral* relation to "all that is"? To say one is "merely a moral man," is equivalent to saying—"he is merely a *perfect* man"—since perfect obedience to the moral sense is our ideal of perfection. So far as a man is *anything*, he is *moral.* If we have any religious duties they are certainly *moral* obligations. We are morally bound to do what we think is required by the laws of being. We have religious faculties and are sure that we ought to cultivate them, just as we feel the necessity of exercising our intellectual, social and physical powers in order to be harmoniously developed beings. Is it not plainly "putting the cart before the horse" to call ethics "a part of religion" when we have so many other moral obligations beside those covered by the term "religious"?

True it is that "Life is a unit"; and *right living*, of which ethics is the science, is the sublime goal to-

ward which all eyes are turned and to gain which we willingly endure toil, privation and suffering; for when we have reached it we have attained the ideal of the ages — even the measure of the stature of the perfect man, mystically called "Christ."

To suggest all in a sentence, let us say: since the soul is a microcosm, or an epitome of the universe, full service to man includes all duties to God; and to be completely "human" is to be truly divine.

"Draw if thou canst, the mystic line
Severing rightly His from thine,
Which is human which divine."

E. S. GREER.

MAYFIELD, CAL.

DEAR UNITY: — A word anent a little item in your issue of April 13. From the *Courier Journal* under the caption of "Her One Famous Verse," the statement is made that Mrs. Carney wrote only four lines of verse — "Little Drops of Water," etc. The poem is one of the memories of my boyhood, and there were certainly nearer three times four lines than of the number named. Mrs. Carney is also the author of the hymn commencing, "Think gently of the erring," which appears, in an adapted form, as No. 87, in "Unity Hymns and Chorals," with her maiden name attached. Miss Julia Fletcher was the wife of a Universalist minister named Carney, for a long time favorably known in southern Illinois, and who died several years ago. Mrs. Carney now resides in Galesburg, and is a member of the Universalist church in that city.

Let her have the full credit for the sweet thoughts that she has sung into our life.

J. H. PALMER.

CEDAR RAPIDS, IA.

CALL it love, whatever it be that shows us the deeper significance of the world and humanity and makes the difference between the surface-light of sagacity and the inter-penetrating glow of worship, we owe to it whatever highest truth, whatever trustiest guidance we have. When, therefore, in higher moments brought by the sorrows of life, the tension of duty, or the silence of thought, you catch some faint tones of a voice diviner than your own, know that you are not alone, and *who* it is that is with you. Stay not in the cold monologue of solitary meditation, but fling yourself into the communion of prayer. Fold not the personal shadows around you; lie open to the gleam that pierces them; confide in it as the brightest of realities,—a patch of heavenly light streaking the troubled waters of your being, and leading your eye to the orb that sends it. Learn to trust the suggestions of lower and more earthly hours, and scatter the fears of the slothful, unawakened heart. If we treat the very "light that is in us as darkness, how great is that darkness!" Be it ours to doubt the glooms, and not the glory of our souls; to lie low beneath the blinding cloud, and simply cry, "Lord, that I may receive my sight!" and rise up to prophesy only when the heavens are opened, and the divinest scope of things is clear; to court, and not to shun, the bursts of holy suspicion that break through the crust of habit and the films of care, and accept them as a glance from the eye of the Infinite,—the witness of his Spirit with our spirit, that we are the children of God.—*James Martineau.*

THE heights by great men reached and kept
Were not attained by sudden flight.
But, they, while their companions slept,
Were toiling upward in the night.
—*Longfellow.*

Church Door Pulpit.

The Treaty With Russia—One Phase of the Question.*

BY WILLIAM M. SALTER.

What objection can there be to the clause of the pending Treaty with Russia which is exciting so much discussion at the present time? It is as follows:

"An attempt upon the life of the head of either government, or against that of any member of his family, when such attempt comprises the act either of murder, or of assassination, or of poisoning, shall not be considered a political offense, or an act connected with such an offense."

At first sight the language commends itself to persons of right instincts. But reflection and consideration, a realization of what is involved, may alter one's view. As one who has given some attention to the question, I beg leave to submit the following remarks:

(1) The treaty without the clause in question would protect the life of the Czar, as a man among other men, —for murder, as such, without limitation, is made an extraditable offense by the terms of the Treaty. The United States has treaties with England, France, Germany, Italy and other nations without any clause corresponding to the one now under discussion; can it properly be said that the heads of these governments are thereby left unprotected? Their lives are protected under the same provisions which apply to all their subjects. Why is the protection that is deemed good enough for all the subjects of the Czar, and for Queen Victoria and all the crowned heads of Europe (save the King of Belgium) not good enough for the Czar also? Why should an extraordinary, exceptional protection, that is given to actually only one other person in the world, be given to the Russian autocrat?

(2) Almost all treaties between modern constitutional states not only contain the provision that political crimes shall not be extraditable, but, either by implication or by express statement, they leave it to each government, on which a request may be made, to judge and decide whether the crime, for which extradition is sought, is political or not. The treaty between this United States and Great Britain, which went into effect three years ago, contains the following article as to political offenses: "A fugitive criminal shall not be surrendered, if the offense in respect of which his surrender is demanded be one of a political character, or if he proves that the requisition for his surrender has in fact been made with a view to try or punish him for an offense of a political character. No person surrendered by either of the high contracting parties to the other shall be triable or tried, or be punished for any political crime or offense, or for any act connected therewith, committed previous to his extradition. *If any question shall arise as to whether a case comes within the provisions of this article, the decision of the authorities of the government, in whose jurisdiction the fugitive shall be at the time, shall be final.*" In brief, in treating with England and with almost all other countries our government reserves the right to say whether any given offense, for which extradition is asked, may be regarded as having a political character or not. In dealing with Russia, however, we propose, to a certain extent, to surrender this discretionary power. If, in case an attempt has been made on the life of the Czar, any one connected therewith escapes to this country, then no matter how clear he makes it that the act was not done from private malice, but was incident to the plan of a political conspiracy, our government would be obliged, according to the terms of the Treaty, to consider the offense as non-political, and to surrender him to Russia. Without the Treaty, it could do so, if it chose; but with the Treaty, it would be bound to do so. The question is not whether violent methods are to be approved of, but whether our government should bind itself and so tie its hands that it would not be free to judge of any case of violence or its merits, if a case should ever come to its notice.

England keeps its freedom and used it in a signal instance.* France keeps its discretionary power and used it once in dealing with a demand from Russia.† Switzerland also preserves its sovereign right and exercised it once in dealing with a demand from France.‡ Shall America be the first free country to bind its hands—and that in dealing with a nation under whose form of government the methods and instruments of reform to which American citizens are accustomed (viz., a free press, free speech, freedom of public meeting, and the right to petition for a redress of grievances,) are virtually prohibited?

(3) The intent of the present Treaty is to authorize the delivering up to Russia of offenders against the person of the Czar AS COMMON CRIMINALS. But in Russia such persons are not regarded as common criminals; they are neither tried as common criminals, nor are they punishable as common criminals. The same law that instituted the jury deprived the ordinary tribunals of jurisdiction in the case of all crimes against the Emperor or the Empire.§ Persons whom the United States surrendered might thus be tried without oral testimony of witnesses, and executed without power of appeal.‖ Capital punishment, gone into disuse for ordinary crime in Russia has been re-established for political crime. If our government wishes to preserve its time-honored rule of not surrendering political criminals, it has only to consider the Russian penal code to find a definition of what political crime is, in the eyes of Russia.¶ Is it fair, is it even honest, for our Government to surrender as a common offender one who will be tried (by an altogether exceptional tribunal and in an exceptional manner) as a political offender in Russia? It is a well-recognized principle of international law that not only crimes defined as political should not be extraditable, but that offenses *triable by military or summary courts* should not be extraditable.*

Shall we consent to a departure from this just usage?

(4) It must be remembered that proof of the guilt of any accused person is not and cannot be required by our Government before handing over a supposed criminal to Russia. All that Russia can be required to do is make such a presentation of evidence as would, if the case were triable in this country, justify the commitment of the person FOR TRIAL. The trial will take place in Russia. Hence to say that a claim of extradition would not serve without the clearest judicial proof of the guilt of the accused, as is sometimes stated, only shows ignorance of the method of legal procedure. A *prima facie* case is all that need be made out here.

(5) An attempt on the life of the Czar must comprise an *act*, according to the terms of the clause in question, and this is sometimes said to prove that the Treaty would put us under no obligations with reference to mere plotters or members of revolutionary societies. But the language referred to appears simply to mean that an act must *be committed*, that there must be something more than mere plotting or connection with revolutionary socities; but after the act has been committed, the plotters of the act may be regarded as accessories before the fact and equally guilty with the principals, this according to principles of law everywhere recognized. Just how wide a range of persons, other than those who actually committed the deed of violence, Russia might legitimately demand the surrender of in accordance with the provision of the Treaty now under question, I do not undertake to say.

According to Sections 241, 242, 243 of the Russian Criminal Code, any person who joins a society having for its object a plot against the life, person, or dignity of the Czar, or who expresses by word or in writing opinions favorable to such object, shall be regarded as guilty of the "accomplished crime" of attempting the life of the Czar, and be subject to capital punishment; and by Section 128, any person who gives shelter to a father or mother, husband or wife, brother or sister, son or daughter, members of such society, shall be subject to the same punishment. Such is the law of conspiracy in Russia. We might not be bound by it, but the law of conspiracy is sometimes construed with considerable latitude in our own country.† Just how much "accessories before the fact" may be made to cover is uncertain. At least it may be said that the provision of the Treaty is an unsafe one.

I do not make this statement with any desire to appeal to the feeling or prejudices of those who may read it, but I do submit it to the considerate judgment of the public. For such a step as our Government now proposes to take, good and sufficient reasons should be forthcoming. It is safe to say that such reasons do not exist, and that the step is dangerous, being in accord neither with justice, nor with precedents, nor with the usage of free peoples, nor with the sovereign dignity of the United States.

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*Another phase is involved in the clause of the Treaty which would, in effect, make the forgery of passports an extraditable offense. This is equivalent to saying that any Russian who leaves his country without the permission of the Czar shall be returned by the United States on demand of the monarch. Such a provision is so extraordinary and indefensible, that the common explanation now set up is that President Harrison and the Senators did not notice it.

*In 1858 the Italian patriot Orsini attempted to assassinate the third Napoleon, believing him to be the chief stumbling-block in the way of Italian independence and the principal cause of the anti-liberal reaction in Europe. The maker of the bomb with which the attempt was made was in England. He was, according to the principle of common law, an accessory before the fact and equally guilty with thrower of the bombs. But England refused to give him up.

†In 1879 Hartman made an attempt to blow up the Czar by a mine under the railway lines at Moscow. He fled to Paris, where a demand was made by the Russian government for his extradition. It is interesting to note that the charge brought against him was that of "damaging public property,"—a common-law offense. The French government was about to hand him over on this charge, when Hartman succeeded, by means of documents in his possession, in showing that his offense was political in its nature; a formidable public agitation followed in his favor, and the government was obliged to set him at liberty.

‡When asked by President Thiers in 1871 for the surrender of persons charged with murder, arson, and robbery in Paris during the Commune, Switzerland replied that the right of asylum would not be refused to mere political offenders, and that each case would be acted on as it arose, persons demanded being held in custody a reasonable time, till it could be determined whether they were to be classed as ordinary criminals or as mere political offenders.

§Leroy-Beaulieu, *L'Empire des Tsars et les Russes.* Tome II. p. 405.

‖Ditto, p. 407.

¶p Ditto, p. 429.

*Wheaton, *International Law*, Dana's ed., 1886, §115, n. 73; and Resolutions of Institute of International Law at Oxford, 1880, given in *Moore on Extradition*, Vol. I, p. 313 n.)

†Cf. the rulings of Judge Gary in the Anarchist trial, as reaffirmed by him in an article in *The Century Magazine*, April, 1893, on "The Chicago Anarchists of 1886."

IF all women performed their part in that small but noble sphere of the home, there would scarcely be any work in the departments of morality and religion left undone.—*W. G. Eliot.*

The Study Table.

Socialism and the American Spirit. By Nicholas ine Gilman. Boston: Houghton Mifflin and Co. own 8vo, $1.50.

Mr. Gilman is one of our Unitarian minis- rs whose careful study of questions of cial economy entitles him to be considered an expert in that field. In a former book pon Profit-sharing he gave a suggestive scussion of one of the most hopeful solu- ons of the prevailing unsatisfactory rela- ons between employers and employed in anual industries; and incidentally, in is volume, he renews his advocacy of rofit-sharing as one of the methods by hich the strain which exists, or is by many ought to exist between the poor and the ell-to-do, may be easily relieved.

But the main purpose and contents of the olume are directed towards clearing away e fogginess of much of the philanthropic ind of the United States with regard to ocialism, so far as that scheme of reform is esirable and practicable among us.

A strong leaning towards some of the leas of socialism is very manifest in late ears among those who approach the prob- ms of poverty and crime from the sympa- etic and humanitarian side. The almost evout passion which characterizes a good art of the most notable German advocates Socialism,—as in Karl Marx's treatise on apital, where, among its dry figures and chnical discussions of political economy, ere are eloquent chapters made up of tragic ctures of the sufferings of the poor in eat cities,—has made many converts nong men of most opposite views upon her subjects, to the feeling that the gent duty of the time, especially the duty religious people, is to use all the re- urces of the commonwealth for the eleva- on of every individual to something like mfort, at least to insure him the ordinary ecencies of life.

But there are socialisms and socialisms, as Ir. Gilman reminds us, and, in the United tates, however much some of us may be ken with so-called Christian Socialism, or ith similar plans to unite all lovers of their ind in some practicable project for awak- ning a sense of his supreme worth before od and Society, of the lowliest man; of ocialism as the Old World doctrinaires ach it as "a complete and elaborate system ownership by the state of all means of pro- uction" there is very little in our country cept among recent immigrants from urope. It is Mr. Gilman's aim to show w far removed from our American temper needs are the extreme doctrines of the ocialists which imply putting everybody, ithout regard to his ability, under a cen- al body of men called the State, which is deal with him much as Loyola did with s disciples of the company of Jesus, using m like a staff, or *perinde ac cadaver*, as a dy with no life. And on the other hand, author has little patience with the ultra dividualism, of which Herbert Spencer is e best known apostle, which would leave erything pertaining to human happiness d progress, outside of the guarantee to ery one of his personal freedom, to the law completion; the struggle for existence d the survival of the fittest.

Mr. Bellamy's pictured society of A. D. 00, in the novel "Looking Backward," s nothing in it to inflame the imagination a serious-minded American who has arned to stand upon his own feet. And for Mr. Spencer's anxiety over "the com- g slavery," whose immediate baleful kens are such things as popular education pported and enforced by the state; free braries paid for out of the general tax nd; and the regulation by legislation of e working people's hours of labor; Mr. ilman suggests that all this is the terror of closet philanthropist who seems to have ken no trouble to inquire what have been e actual effects in the United States upon e individual self-reliance and independ- nce of the courageous and liberal applica- on of public money and the best wisdom statesmanship to the well-being of the eatest number of citizens.

American experience has served as a test the worth of a great many book theories, d our verdict thus far in these respects here what we have done commands the miration of such disinterested outside bservers as Mr. Bryce, is in favor of blend- g the best available elements of socialism d individualism in the conduct of politi- l affairs. "Let every man have a full, ee chance to make the best of himself" the American idea, and if the State can rther his reasonable freedom let it by all eans do so.

It is an interesting emphasis which Mr. ilman lays upon the value of local govern- ent in towns and states as contrasted with e national government in trying experi- ents as to the safe length to which the blic may go in helping the individual.

Professor Jevons wished for a country in hich novel experiments in legislation ould be made. Is it not here, in the United tates, retorts an author; here where, es- ecially in the New England town meeting ery proposal to raise taxes is made to ndergo a careful and frequent inspection by the practical sense of people who have been trained by tradition and habit in the art of politics? It is noticeable that, whenever a doctrinaire in America desires to enlarge the functions of the state in a direction of doubtful expediency, he is apt to propose that Congress should pass his measure. He had a sound instinctive distrust of the trial of his scheme in a smaller field where its defects are promptly found out. It is the *nation* which is to own telegraphs and railroads, and to monopolize the land. But the most hopeful measures of public interference in the fields hitherto left to private control have been first tried in municipalities with their manufacture of gas and electricity, or in states such as Massachusetts with its Boards of Arbitration in labor disputes, and of Railroad Commissioners. After a socialistic scheme has proved to be helpful in a region where it is closely watched by intelligent voters who may easily repeal or approve it, we can tell whether it is to be recommended upon a broader stage. But a great central government of confederate states is slow to retrace even mistaken steps.

The solution of most of the crying social reforms in the United States is to be found in the cultivation of the Higher Individualism whose ideal is *fraternalism* not *paternalism*. No advance is permanent that is not based on reformed and cultivated individuals. So far as any man, rich or poor, has respect for the infinite worth of all human souls, will he make such use of his powers as will tend to give his neighbor the means of a rational and healthy life of mind and body. There are numerous examples of rich employers who apply to the conduct of their business this spirit of the Higher Individualism. Mr. Gilman mentions many such; the organizers of contented villages of factory operatives; the builders of model tenement houses. But there are working men, all too many, who are as selfish in their lower individualism as the capitalists against whom they try to organize a labor union tyranny. "The blameless being called Labor is largely mythological." All hopes of a better mutual understanding between classes, and of the stealthy gain of man in whatsoever is good for mind and body must come through individual moral quality. And it is a gracious sign of the times that the churches of all faiths, to whom is confided the most important public instruction in rights and duties are giving an increased attention to man's social relation upon this earth. The social doctrine is getting to be more emphasized than theological dogmas. Therein lies the best promise of the church unity of which so much is said.

GEO. A. THAYER.

CINCINNATI, APRIL 19, 1893.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Philosophy of Individuality. By Antoinette B. Blackwell. New York: G. P. Putman's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 519. $3.00.

The Meaning and the Method of Life. By George M. Gould, A. M., M. D. New York: G. P. Putman's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 297. $1.75.

Reveries of a Bachelor. By Ik. Marvel. New York and Chicago: E. T. Neely. Cloth, 16mo, pp. 233. 30 cents.

Cosmopolis. By Paul Bourget. New York and Chicago: F. T. Neeley. Paper, 12mo, pp. 341. 25 cents.

Madam Sapphira. By Edgar Saltus. New York and Chicago: F. T. Neely. Paper, 12mo, pp. 251. 50 cents.

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Chronicles of a Stroller in New England from July to December. A charming book of nice observation in the region about Mt. Chocorua, by FRANK BOLLES, author of "Land of the Lingering Snow." 16mo, $1.25.

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Notes from the Field.

W. U. C. Announcement.—The Treasurer of the Western Conference reports the following:

RECEIPTS.

Amount previously reported	$1,094.04
From Unity Church, Cleveland, O.	300.00
" First Unitarian Church, Ann Arbor, Mich.	10.00
" Unitarian Church, Duluth, Minn.	5.00
" Unity Church, St. Paul, Minn. (Add'l)	10.00
	$1,419.04

The treasurer hopes to be able to report a larger number next week. Do not wait for further reminders.

Chicago.—The full program of the Western Unitarian anniversaries is issued this week and will reach the churches for Sunday announcement. Churches and organizations which shall have contributed (at least) ten dollars to the W. U. C. for the current year will be entitled, in the meetings of the Western Conference, to representation by minister and two delegates, and one additional delegate for every thirty families in the society. The meetings will all be held in Unity Church, by invitation of the church received through the Trustees and accepted by the Conference Board of Directors in January. The W. W. U. C. program will fill Tuesday, May 16; the opening sermon by Mr. Crothers will be given on Tuesday evening; the Sunday School Society will hold an interesting session on Thursday forenoon. Delegates and friends attending the meetings will come directly to Unity Church, on the corner of Dearborn Avenue and Walton Place, North Side. If not already provided with temporary homes they will find there a list of places carefully secured, where accommodations at different prices may be obtained. The program will give fuller announcements. It is hoped that by the opening of the Conference reduced fares may be obtained on the railroads leading to the city, on account of the World's Fair.

Menomonie, Wis.—The joint session of the Minnesota and Wisconsin Conferences will be held here May 10–12, in the Mabel Taintor Memorial Hall. Rev. H. M. Simmons will preach the opening sermon on Wednesday evening, May 10. On Thursday morning, following the devotional meeting, a paper will be given by Rev. L. H. Stoughton, of Faribault, upon "Sunday Schools and Young People's Guilds," and one by Rev. Kristopher Janson, upon "Religious Work with and for Foreigners." Discussions follow the papers. In the afternoon Rev. F. C. Davis, of Winona, will speak upon "The Free Church and its Work," and Rev. Sophie Gibb, of Janesville, will follow upon "Its Opportunities." Rev. M. W. Chunn, of Luverne, will open the discussion. In the evening addresses will be given by S. M. Crothers and J. Ll. Jones. On Friday morning Rev. C. J. Staples will speak upon "Temperance" and Mrs. Gibb, upon "Labor." In the afternoon Rev. C. F. Niles will speak upon "Charity," Rev. F. W. N. Hugenholtz, Jr., upon "Emigration," and Rev. T. G. Owen, upon "The Irrepressible Conflict." At the evening platform meeting, Revs. Eliza T. Wilkes, C. J. Staples and T. B. Forbush will speak respectively upon "Our Aim," "Our Methods" and "Results." The Unitarian Society of Menomonie extends a cordial invitation to all who are in any way interested, to attend these meetings. It offers the hospitality of its homes to all. Those intending to be present will please send their names to Miss Stella Lucas, Menomonie, Wis. On arriving in the city please go at once to the Mabel Tainor Memorial Building, where a reception committe will assign places of entertainment.

Ann Arbor, Mich.—A Liberal Ministers' Institute for the State of Michigan was held in Ann Arbor April 18, 19 and 20. The Institute organized by the election of Dr. Chas. Fluhrer of Grand Rapids, (Univ.,) as president; H. S. Root of Grand Haven, (Unit.,) as secretary, and G. A. Sablin of Benton Harbor, (Univ.,) as assistant secretary. Nearly every Liberal minister in the state was present, including Mr. Simonds of the Independent Congregationalist church at Battle Creek, and Rabbi Grossman of Detroit. Practical questions pretaining to the minister's work were discussed at the day sessions and on Wednesday and Thursday evenings public platform meetings were held, the topics being "Religious Progress" and "Salvation." The discussions were free and the unanimity of feeling and sentiment remarkable. At the close of the institute a committee was appointed to arrange for another institute, and another committee to report on lessons suitable for use of the liberal Sunday-schools in the state. Mr. Calthrop and Mr. Forbush were present from beyond the state, and took part in the proceedings, Mr. Forbush preaching the opening sermon and Mr. Calthrop giving a paper on "The Primitive Gospel and its Life of Jesus," and also taking part in the platform meeting of Wednesday, speaking on "Biblical Scholarship as Related to Religious Progress." All present seemed enthusiastic over the meeting and desirous of having another. H. T. Root, *Sec'y.*

Sherwood, Mich.—Rev. F. M. Aunks, recently of the Trinitarian Congregational fellowship, who for several weeks has been preaching here to the congregation of Unity Church, has accepted the urgent invitation to continue as its minister. Mr. Aunks will also take charge of the congregation at Athens. His acquaintance in this part of the state, where he has preached as a minister of another denomination, makes him more at home with his new folds and his people more at home with him. Mr. Aunks is yet a young man, of earnest spirit and growing thought, and seems to be a man peculiarly fitted for the field upon which he enters. He will find a cordial welcome among both ministers and laity in his new association. The pretty little church at Sherwood was dedicated in March. We are glad to see it so soon and so acceptably ministered.

Streator, Ill.—The "Church of Goodwill" gathers increasing congregations. Services are still held in the opera-house where Mr. Duncan (State Secretary) speaks to 600 people. A Bible-class has been organized, meeting on Sunday morning, and already numbering nearly fifty persons. There are many young men interested in this movement, and it is said to have the cordial support of the Jewish portion of the city. Money is already being raised with a view to having a permanent minister in charge, and altogether the interest and strength shown are very encouraging. Mr. Duncan has given this point his special attention the past year, though having other places in charge.

Greeley, Col.—The Rocky Mountain Conference met here on Friday evening and continued over Sunday. Rev. T. B. Forbush preached on the opening evening upon "Has Religion a Future"? On Sunday morning Rev. S. A. Eliot preached upon "The True Line of Religious Progress." There was a full program through Saturday and Sunday, in which many ministers and laymen of the Conference took part. Mrs. R. P. Utter, of Salt Lake City, read a paper upon "Women's Work in a Church."

Ottawa, Ill.—The "Sunday Circle" has ventured forth into opera-house services, and with an almost unlooked for response from the people, if one is to judge from the few meetings yet held. Efforts are making to increase the subscription list, to meet the added expenses involved. This is one of the points at which Mr. Duncan, State Secretary, has worked the past year. From this place and also from Sterling and Rock Falls there is report of increasing interest and consequent promise.

Peoria, Ill.—The People's church, recently organized under the leadership of Rev. R. B. Marsh, is quietly deepening its root in preparation for sure and stable growth. The people are hopeful and the minister is full of enthusiasm in his work. A city so large as Peoria should offer a good field for a "People's Church."

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Thurs.—The spirit of Life throbs all about us—in its glow the worlds revolve.

Fri.—Truth and beauty of spirit and purity of heart make life a blessedness and delight.

Sat.—Be valiant and true, and desirous ever of new attainments.

—*James H. West.*

A Snowstorm in Spring.

'Twas an April day methinks.
Yet how can one be sure?
Frost crept through crannies and chinks,
And snow no longer pure

But soiled and grimy with soot,
Falling in flakes on earth,
Killed the tender, springing root,
In its first hour of birth

Lay, like a coverlid, cold
Where sunbeams ought to lie
Over the patient, brown mold,
Scurried across the sky.

Set many hearts a-quiver
Beneath red-feathered breasts,
And made the birdlings shiver.
Within their downy nests.

Swallows came, then faced about,
E'en people looked askance;
Grassy blades forgot to sprout,
Young leaves forgot to dance.

Then tears and smiles together
Suffused sweet April's face;
They banished wintry weather,
And spring regained its grace.

MAY R. HAYMES.

About a Boys' Club.

They hired a loft over the corner store. To say true, Rowland was glad enough to let it to them at low rates, for the hope that he should be rid of the loafer boys. The custom had grown up that they might sit there while people waited for their nails—and he did not like to drive them out. Vickers and Flanders had the place cleared out. They enlisted Thomas Taylor. The carpenter was to make two gigantic tables on fixed stanchions, which filled up perhaps a fifth of the space. They begged and borrowed smaller tables of churches, and dominoes and games with cards, and at a clearing sale of a bankrupt hotel, bought, dog-cheap, lighting apparatus enough for the whole concern. All these things were now put into the loft, without attracting the attention of the loafer boys below. And when the whole was ready, there were enough of them to come.

Vickers had worked under Cary in New York, and he avoided some mistakes. First of all, he sent an order to New York and another to Boston, to have fifty bound volumes of pictorial papers picked up for him at auction. He did not care whether they were English or American, whether they were ten years old or thirty. To the street boy a picture is a picture. If you have separate papers they get torn to pieces. Bound volumes are more interesting and last longer. He began with half a dozen boxes of dominoes, a dozen sets of checkers, half a dozen sets of parchesi and two tables for parlor croquet. He did not dare begin with common playing cards.

The first night he let in ten young fellows whom he knew. Some of them were in his own Sunday-school class, and of all of them he knew, as Lamartine said in a similar case, that they would ally themselves to the side of order. Each of these boys had permission to bring one other. Each of them had a yellow ticket given him, which admitted him for one month, "unless forfeited," as the large letters on the ticket said. They were all decent boys, so that their hands were clean. But it was explained to them that if any fellow had dirty hands or face, he must stop in the anteroom and wash. For this purpose a sink, three basins and a roller towel were provided. This was good so far, but really only offered them a better place to loaf in. So the outfit was, by degrees, supplemented with a cheap piano, some carpentering and modeling tools, writing and drawing books, work benches and vises. The possession of red tickets, earned by good work and behavior, gave entrance to piano and drawing lessons and entertainments, and the saloon corner was deserted.—*Edward Everett Hale, in March Cosmopolitan.*

The Alligator and the Redbird—A Fable.

An alligator came to the bank of the river to sun himself near a palmetto where a redbird was singing of the soul and immortality. As he stretched himself on a cedar log half concealed by the marsh grass along the shore he mused thus: "'Twould make a dainty bit—that redbird, but not much of a mouthful, after all!" And as the day was warm he contented himself with watching the little creature till he really became interested in the song.

The redbird, who had been singing for his own amusement now began to sing for the alligator, and this was the song,

"So sweet, so sweet, so sweet,
I love, I love, I love you!"

At this the alligator laughed derisively and said, he was not very lovable, that he was ugly, fierce and wild, full of hatred and malignity.

But the redbird answered that he saw the soul shining in his eyes in the form of a lovely, bright bird, and that where there was so sweet a soul there must be the capability of love.

So the alligator fell to thinking. It seemed more and more probable to him that what the bird said was true, and he loved the redbird in return and came every day to hear his song, until the bird's thoughts became his thoughts, and the bird's image *was* to him a soul.

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Pie For Sixteen In London.

There is a pie shop in London that Charles Dickens used to stand before when as a child he drudged in a blacking factory. Every day on his way to and from work, he paused to devour the viands with his eyes, and sometimes he pressed his tongue to the window-panes, as if by doing that he got a little bit of a taste of the good things that lay so near, yet were so far beyond his reach. An American railroad man who admires Dickens, hunted up this pie shop when in London, in order to gratify his curiosity and sentiment. It proved to be a mere box of a place, in a poor quarter of the city, but the original business was still conducted there. As the traveler peered into the shadowy interior, a voice was heard at his elbow:

"Please, sir, will you buy me a weal pie?"

The owner of the voice was a small, disheveled person, with whom a veal pie, or any other kind, would have agreed right well. The American replied:

"How many boys do you suppose that shop will hold?"

"I dunno. About fifteen or sixteen, I should think."

"Well, you go and get fifteen boys and bring them back here."

The boy studied the man's face for a moment, as if to make sure he was in the enjoyment of his senses; then hurried himself into a side street with a yell. Hardly a minute elapsed before he returned, the head of a procession of sixteen gamins, assorted as to clothing and size, unanimous in appetite and hope. This ragged battalion assembled close behind the benefactor, following him into the shop, when he announced that he was going to give them all the pie they wanted.

They wanted a good deal, but he was true to his promise, and sixteen boys had such a meal as they probably never had before. Every one of the sixteen believes that Americans are the richest and most generous people on earth.—*Selected.*

What's in a Word?

I am going to leave my hotel. I paid my bill yesterday, and I said to the landlord:

"Do I owe anything else?"

He answered—"You are square."

"What am I?"

He said again—"You are square."

"That's strange," said I, "I lived so long and never knew before I was square?"

Then as I was going away, he shook me by the hand, saying, "I hope you will be round again soon."

"But I thought you said I was square! Now you hope I'll be round!"

He laughed and said. "When I say I hope you'll be round, I mean you won't be long."

I did not know how many forms he wished me to assume. However, I was glad he did not call me flat.—*Liverpool Courier.*

Would Soon Know Him.

Mamma was talking with Charlie about Columbus, as a preparation for the school celebration of the grand old admiral,—when he said, "Columbus is dead, is n't he? Then I sha'n't see him. Where is he? In heaven?—Oh, then I shall see him sometime!" A pause. "But he won't know me." Another pause. "Well, never mind, I guess we'd soon get acquainted! W.

"The Pace That Kills"

is overwork—makes no difference what kind. Using greasy and inferior soaps is one road to premature decay—sore hands—sore hearts—clothes never clean. Not so when

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From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matters. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity. . . . You do a service in printing it. I would advise its wide circulation.

From Prof. Hudson Tuttle.

. . . The book grows better from the beginning. . . . Those who desire to know what the most advanced scholatship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. . . .

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